

The Second Epistle of Paul the Apostle to TIMOTHY

INTRODUCTION

1. Title. In the earliest Greek manuscripts the title of this book is simply *Pros Timotheon B* ("To Timothy II"). The title as found in the KJV is the result of later elaboration.

2. Authorship. As the opening lines of 2 Timothy indicate, this epistle comes from the hand of the apostle Paul, now imprisoned at Rome for the second time. For a discussion of the problems relating to the authorship of the epistle see Vol. V, pp. 183–185. For a discussion of the time and circumstances under which it was written see Vol. VI, p. 107.

3. Historical Setting. This is Paul's last epistle, written from prison at a time when he expected soon to die (ch. 4:6). Inferences from this letter, as well as from the other pastoral epistles, when compared with the narrative in the Acts, suggest that after a period of missionary activity following his first Roman imprisonment, Paul had again been arrested and returned to Rome (see Vol. V, p. 184). It is known that after the great fire at Rome in A.D. 64, Nero persecuted Christians bitterly to divert the suspicions of the people that he himself had burned the city (see Vol. VI, pp. 83, 84). It is not unreasonable to think of Paul's second arrest, perhaps two years later, as a result of this persecution. Peter was also taken into custody about this time and may have been in Rome during at least part of the time of Paul's imprisonment (see AA 537). For a picture of the Mamertine dungeon, in which it is thought Paul was held during the course of his second imprisonment, see illustration facing p. 352.

At the time Paul wrote 2 Timothy he had already stood trial (ch. 4:17), but apparently had not yet been sentenced to die, although he surmised that such would be the outcome. He was now alone, save for Luke, "the beloved physician" (Col. 4:14; 2 Tim. 4:11). Writing to Timothy, Paul urged him to come to him also "before winter" (ch. 4:21), and to bring his cloak and his books (ch. 4:13). Whether, in response to Paul's earnest request, Timothy found it possible to make the journey to Rome before the apostle's death is not known.

As for Timothy himself, little is known about his life apart from his direct association with Paul. According to Heb. 13:23 Timothy was "set at liberty" after being imprisoned, but when and where this imprisonment occurred is not known. Tradition has it that Timothy suffered martyrdom under either Domitian (A.D. 81–96) or Trajan (A.D. 98–117).

4. Theme. This epistle has been called the last will and testament of the great Apostle to the Gentiles. Paul wrote this letter personally to his spiritual son Timothy, and generally to the church. Knowing his end was near, he felt the need of strengthening his younger co-worker's faith by means of his own example. He warned Timothy, and with him all other Christian believers, against heresies that were to enter the church after his time, that all might hold firm to the Inspired Word and remain faithful to their Lord until His second advent.

5. Outline.

- I. Introduction, 1:1–5.
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 - B. Paul's grateful memories of Timothy's friendship, 1:3–5.

- II. Timothy Exhorted to Be a Faithful Successor to Paul, 1:6–18.
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 - C. The example of Paul as a minister, 3:10–12.
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- VI. Paul's Parting Admonition, 4:1–22.
 - A. The minister as God's herald, 4:1–6.
 - B. The reward of faithful heralds, 4:7, 8.
 - C. Paul's final requests and salutations, 4:9–22.

CHAPTER 1

1 *Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother. 6 He is exhorted to stir up the gift of God which was in him, 8 to be stedfast, and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him. 15 Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.*

1. Paul, an apostle. See on 1 Tim. 1:1.

By the will of God. Compare "by the commandment of God" (1 Tim. 1:1). Paul never forgot the impact of the life-changing summons that called him to the apostolate (see on Gal. 1:15–17). This direct call from God constituted his chief source of courage and comfort when the problems of the ministry loomed before him.

Promise of life. That is, both eternal salvation, which every believer hopes to realize in the world to come (see on John 3:16; 1 Tim. 6:19), and the new life of righteousness, strength, and peace in the present life (see on 1 John 5:12). As Paul was approaching the hour of his death this hope of eternal life was most precious to him. The Roman emperor might destroy his present life, but he could not take away the apostle's present peace of mind or deprive him of his eternal reward (see on Matt. 10:28).

In Christ Jesus. A favorite phrase of Paul, which may well be called his motto (cf. Rom. 9:1; 12:5; 16:7; 2 Cor. 1:21; 2:14, 17; 5:17; 12:2; 1 Thess. 4:16; 1 Tim. 2:7; etc.).

2. To Timothy. For a brief biographical sketch see on Acts 16:1.

Dearly beloved son. Literally, “beloved child.” Paul used this affectionate term because he nurtured Timothy in the Christian faith (see on 1 Tim. 1:2).

Grace, mercy, and peace. See on 1 Tim. 1:2.

God the Father and Christ Jesus. See on Rom. 1:7.

3. *I thank God.* Instead of complaining or pitying himself as he languishes in the Roman prison, Paul recalls pleasant memories of beloved comrades. Truly great men are grateful for life’s sweet moments, whereas others can see only the inconveniences and hardships.

Forefathers. Paul is grateful for strict religious training provided by his parents. His family were loyal to the principles of the strict sect of the Pharisees, as reflected in their early care and eventual interest in his strict Pharisaic education at Jerusalem. For a full discussion of Paul’s family background see Additional Notes on Acts 7, Note 2.

Pure conscience. Even though the Roman emperor Nero was now severely punishing Christians because of their religion, Paul could serve God with a clean conscience, because he worshiped the same God as his forefathers—he had violated no law. His whole life was lived in “pure conscience,” even though he had committed some reprehensible deeds (see on 1 Tim. 1:13).

4. *Thy tears.* The Ephesian elders also shed “tears” when they parted from Paul at Miletus, believing they would “see his face no more” (see Acts 20:17, 36–38). This tender comradeship of both younger and older co-workers is a model relationship for all pastors and ministerial interns to emulate.

5. *When I call to remembrance.* Textual evidence favors (cf. p. 10) the reading “having been reminded.” Perhaps Paul had just received a letter from Timothy, or a traveler had passed through Rome and given Paul a good report on Timothy.

Unfeigned faith. See on 1 Tim. 1:5.

First. Paul here compares the rich religious background of Timothy’s family with that of his own (v. 3). Both came of sincere Israelite stock and now continued the worship of the same God in the new framework of Christianity. The full parallel between Paul and Timothy is not given, but the implication is clear—Paul now awaited execution because of his Christian faith, the same faith that Timothy shared. What was ahead for Timothy neither of them knew, but Paul took this last opportunity to exhort him to live nobly as a true servant of God (see on ch. 2:1–13).

Lois. There is no further information available concerning this noble woman.

Eunice. Gr. *Eunikē*, “conquering well,” “good victory” (see on Acts 16:1). Paul emphasizes the influence of these Christian women because Timothy’s father, who possibly died when his son was a lad, was a Greek and thus perhaps indifferent to the true God.

I am persuaded. That is, the apostle was persuaded of the genuineness of Timothy’s consecration and his essential abilities prior to his ordination; and his consequent service has vindicated Paul’s earlier confidence. The sincere “faith” of his grandmother and mother was instilled in Timothy from his earliest years; yet the “faith” of his ancestors would not be saving “faith” for Timothy. Second- and third- generation church members cannot trust to mere acquaintance with the gospel for their salvation; it must become a personal “faith,” which brings courage and peace from day to day.

6. *Wherefore.* Or, “for which cause.” That is, the apostle is calmly confident, while lying in the Roman dungeon, that the churches of Asia are in competent hands, and that

the present faith of Timothy constitutes a strong foundation for the rigorous demands of the future.

I put thee in remembrance. Or, “I am reminding you.” The apostle’s gentle words of counsel were undoubtedly a great source of encouragement to young Timothy. These words breathe confidence and tender fellowship.

Stir up. Gr. *anazōpureō*, “to renew the flame,” “to rekindle.” This statement does not necessarily suggest that Timothy’s courage or industry was lagging; rather, it is Paul’s method of commending Timothy for past service efficiently done and of challenging him to continue his meritorious service. Because Paul was now forced to leave the post of leadership in Asia Minor, Timothy was to rise up with new ardor and to assume yet wider responsibilities.

Gift. See on 1 Tim. 4:14.

Putting on of my hands. See on 1 Tim. 4:14.

7. Fear. Gr. *deilia*, “cowardice,” “timidity.” That genuine Christianity did not produce cowards is best observed in Christ and Paul. No coward would write such an epistle while sitting in the shadow of the executioner’s sword.

Power. Gr. *dunamis*, “strength,” “ability” (see on Luke 1:35; 1 Cor. 4:20), from which our English word “dynamite” is derived.

Love. See on 1 Cor. 13:1. A quality that must accompany “power” lest the latter be employed in a harsh, unkindly, unbrotherly manner. The Lord Jesus is a striking example of power yoked with love.

Sound mind. That is, good sense that keeps faithful Christians from the pitfalls of fanaticism and erratic practices.

8. Be not thou therefore ashamed. The Greek implies that Timothy had not been ashamed heretofore. Paul here is challenging his faithful co-worker never to become ashamed. Such expressions of confidence inspire younger workers to even nobler achievements.

Testimony of our Lord. That is, the Christian witness about Jesus Christ, which to the Gentiles was “foolishness” and to the Jews a “stumblingblock” (see on 1 Cor. 1:23, 25).

Prisoner. Additional evidence that Paul was writing this epistle while in the Roman prison (see p. 325).

Partaker of the afflictions. Gr. *sugkakopatheō*, “to suffer evil jointly,” “to share disgrace together.”

Of the gospel. Literally, “for the gospel.” Paul was being publicly humiliated for the gospel’s sake; anything less than full fellowship with Paul, publicly and privately, would have been cowardice (see on v. 7). The apostle understood well that the forces of evil relentlessly pursue every child of God, that before the crown of glory there must be the cross of disgrace and misunderstanding (see ch. 3:12).

Power of God. Only the grace of God can strengthen the believer to overcome the specious enticements and endure the afflictions of the enemy of souls (see on Rom. 1:16; 1 Cor. 1:18).

9. Who hath saved us. Verses 8–11 must be considered as one unit. The “power of God” alone could save men from their sinful habits. As long as men submit their wills to God their salvation is secure (see on Matt. 1:21).

Called. God desires all men to be saved (see on 1 Tim. 2:4). However, there are many who refuse God's offer of salvation (see on Matt. 23:37).

With an holy calling. Or, "to a holy calling," that is, to a life recognized for its irreproachableness. Compare on Rom. 1:7.

Not according to our works. That is, not on the basis of "our works." Salvation by faith is one of the fundamental facts of the gospel Paul specially emphasized, because of the deceptive confidence of the Jews in the saving power of "the works of the law" (see on Gal. 2:16; Rom. 3:19–24; Rom. 10:1–4; Eph. 2:8, 9; Titus 3:5). Man has nothing to offer God as the basis of his salvation; he is helpless without the freely offered mercy of God.

His own purpose. Because of the very nature of love (see 1 John 4:9, 10) God took the initiative by purposing the salvation of sinners through the gift of His Son, "Christ Jesus." For a more detailed discussion of God's purposes see on Rom. 8:28–30; Eph. 1:3–11.

Grace. See on Rom. 1:7; 3:24; 1 Cor. 1:3. God's love, ever flowing to undeserving sinners, invites every man to accept the redemption provided in Christ (see on Rom. 3:23, 24; Eph. 2:4–10).

Before the world began. Gr. *pro chronōnaiōniōn*, "before times eternal," that is, before the long ages of this earth's history. In His foreknowledge God was prepared to meet the tragedy and crisis of sin before it entered our world (see Rom. 16:25, 26; see on Matt. 25:34; 1 Cor. 2:7). Because of God's omniscience, past, present, and future are alike known to Him; no earthly event can surprise Him. Knowing that sin would be a personal attack by created beings against His authority, and thus against His character, God was always prepared to demonstrate His love and fairness, not only to a sinless universe, but also before those who had despised divine love. See on John 1:14; 3:16; Rom. 5:5–10.

10. Manifest. That is, God's "purpose and grace" (v. 9) were clearly revealed in Jesus Christ. Men are to think of the invisible God in terms of what they see in Jesus. Men now know what God thinks of their earthly sufferings because of Christ's healing ministry and His messages of cheer and hope. Man can measure the tender regard God has for humanity by comparing the enduring affection of Jesus.

Appearing. Gr. *epiphaneia*, "appearance," "visible manifestation" (see on 1 Tim. 6:14). This is the only instance in the NT where *epiphaneia* refers to the first advent of our Lord. In all other instances the word describes the second advent (see 2 Thess. 2:8; 1 Tim. 6:14; 2 Tim. 4:1, 8; Titus 2:13).

Saviour. Gr. *sōtēr*, "deliverer," "preserver," a word often ascribed by the ancients to their gods, leading statesmen, and generals. However, only Jesus Christ has brought genuine deliverance to a world bound in the chains of sinful habit.

Abolished. Gr. *katargeō* (see on Rom. 3:3). When Christ arose from the grave a power stronger than "death" was manifested. Christ offers the same power over "death" to all who accept the plan of salvation. "Death" is no longer something to fear.

Life. See on John 1:4; 3:16. This was indeed hope for a world that viewed death as a dark mystery. This promise of "life" gave joy and meaning to the temporary sojourn on

earth. Instead of futility it brought purpose; for despair it substituted cheer, reflected in the light of Christian helpfulness.

Immortality. Or, “incorruptibility,” that is, life that will never terminate (see Rom. 2:7). Here Paul refers to the physical resurrection and bodily existence of the redeemed in the new earth.

To light. The entrance of Jesus Christ and His message of deliverance from sin and victory over death are here compared with the dawn of a new day after a dark night. Indeed, Jesus Christ is the “light” of men (see on John 1:4). As Paul awaited his impending execution the “light” of God’s promises of “life and immortality” brought triumphant peace to his soul.

Gospel. The object of Paul’s highest regard and the source of all his courage and peace. In view of the benefits of the gospel, Paul and Timothy were not ashamed of what they preached (see v. 8).

11. Appointed. That is, by God (see on 1 Tim. 1:1; 2:7).

Preacher. See on 1 Tim. 2:7.

Apostle. Paul claims this title because of his direct call by Jesus to the ministry (see 1 Cor. 15:8, 9). For a discussion as to the meaning of “apostle” see on Mark 3:14; Acts 1:2.

Teacher. This completes the threefold concept that constitutes Paul’s understanding of his ministerial commission.

Of the Gentiles. Textual evidence favors (cf. p. 10) the omission of these words. However, as Paul wrote in 1 Tim. 2:7, he was sent to the Gentiles as their special apostle (see Acts 9:15; Rom. 11:13; 15:16; Gal. 1:15, 16; 2:7, 8; Eph. 3:8; 1 Tim. 2:7).

12. Suffer. Because of his own experience of suffering for the sake of the gospel Paul could sympathetically exhort Timothy to suffer without wavering.

These things. That is, the height of humiliation. Paul had been indicted for criminal acts against the Roman Empire.

Ashamed. Even though Paul faced the disgrace of execution as a criminal, and the sneers of an empire, his confidence in the message he preached buoyed up his spirit and strengthened his courage. This same kind of nobility steeled the hearts of the Hebrew worthies when they faced the fury of Babylon’s king (see Dan. 3:16–18); Christ also gave the universe an example of unashamed confidence in the overruling providence of the Father when He faced the disgrace of the cross.

Know. Paul is convinced of Christ’s personal concern for his welfare, and his gratitude for this is revealed in his unashamed witness.

Believed. The form of the Greek verb emphasizes that Paul had begun his trust in years past, and continued trusting. He had maintained his faith even amid the different experience of being treated as a common criminal. God expects no one to trust Him blindly. He has given to each man sufficient evidence upon which to base his confidence. The joy of life is in recognizing these evidences of the hand of God.

Persuaded. Or, “convinced.”

To keep. The entire clause reads literally, “to guard my deposit unto that day” (cf. 1 Tim. 6:20; 2 Tim. 1:14). Commentators are divided as to whether Paul here refers to something he has entrusted to Christ or to something Christ has entrusted to him. The first view considers Paul’s personal salvation, his character, his future, to be the deposit that Christ will faithfully keep until the day of resurrection, when life is restored to the

sleeping saints. Even though death hides men from earthly view, Christ has marked the graves of all who will one day receive the gift of eternal life.

Those who set forth the second view find difficulty in thinking that Paul would use the same words found in 1 Tim. 6:20 and 2 Tim. 1:14, but in a different sense. In these passages the meaning clearly denotes the deposit entrusted to Timothy as a Christian minister. These commentators contend that Paul here shares with Timothy the confidence that even though he himself would soon die, the gospel would not perish, but that Christ is able to guard the Christian witness until the task is done. Other men, like Timothy, will be entrusted with the same commission that was given to Paul. Even though Paul's death would be a crushing shock to the young churches, they were to be persuaded, with Paul, that Christ still lives and is able to lead them on to even greater achievements than he had made for Christ.

That day. That is, the day when the task committed to Christians is completed. Paul perhaps refers to "that day" when "life and immortality" (see v. 10) will be granted to the faithful because they have kept pure that which was committed unto them.

13. The form. Gr. *hupotupōsis*, "example," "pattern," "model," translated "pattern" in 1 Tim. 1:16. As one of Christ's instruments by which Paul's "deposit," or his "legacy of truth" (see on 2 Tim. 1:12), will be safely guarded and passed on to the world, Timothy is challenged to present faithfully the gospel as he heard it from Paul. Paul here implies that his words were God breathed (see on ch. 3:16) and fully as authoritative as those of the OT. Thus, they are not to be tampered with, but held fast as the model of gospel truth.

Sound. Gr. *hugiainō*, "to be healthy" (see on 1 Tim. 1:10). Paul's message was free from error, and faithfully presented the soundness of God's plan of salvation. He was positive that the gospel he preached was the truth (see on Gal. 1:6–8).

Heard of me. Paul had fully instructed Timothy in the truth.

Faith and love. This phrase is to be connected with "hold fast." Timothy's personal faith could have no better foundation. Furthermore, the presentation of words about God's gift of salvation must be in the same spirit of love that characterizes the God of salvation. Given in any other spirit, Timothy's preaching would be a barrier to the reception of the gospel, not a help.

14. That good thing ... keep. The entire clause reads literally, "guard the excellent deposit" (see on 1 Tim. 6:20; 2 Tim. 1:12). Here Paul refers to Timothy's commission as a faithful minister of the gospel, which was entrusted to him by both men and God. Part of this "deposit" was Paul's own words, which he challenged Timothy to "hold fast" (v. 13). Paul's service was about finished; the apostle had kept this deposit of truth free from doctrinal error or moral taint. But the work that had been committed to Paul, his "deposit," was now laid on the shoulders of Timothy and others. Henceforth they were to be custodians of the priceless treasure of the gospel, and, in turn, to pass it on faithfully to other guardians.

By the Holy Ghost. That is, the Holy Spirit is the effective agent who enables men successfully to fulfill the task of preaching the gospel. There is no limit to the usefulness and influence of anyone who consecrates his will to the purposes of God. The Holy Spirit becomes man's strength and is the unseen power behind every advance of the cause of God.

Dwelleth. The power of God becomes allied with the vital forces of men. Man changes intrinsically when he allows the Holy Spirit to direct his life. Compare John 15:4–7 (see John 14:17; see on 1 Cor. 6:19; Eph. 3:16).

15. Asia. That is, the Roman province of Asia with the city of Ephesus as its capital (see Additional Note on Acts 16:15; see The Journeys of Paul).

Turned away from me. Nothing is known of the particular situation here referred to. However, it must have been some event that called for a display of courage and honor by those who professed loyalty to Christianity. Paul keenly felt this disappointment, and knew that if all his collaborators would flee in the face of persecution, the structure he had labored to build up would collapse. However, confidence in Timothy's devotion cheered Paul and provided the setting for his challenge to Timothy that he stand unashamed of the gospel he preached (see on v. 8). Furthermore, he was to guard triumphantly the sacred "deposit" of truth (see on v. 12) he had received from Paul and the other apostles (v. 14) at the time of his conversion.

Phygellus and Hermogenes. The Scriptures provide no further information regarding these men or their offense. It is tragic to be remembered only for shame or cowardice. These men had failed to "guard" the "deposit" of truth that had been entrusted to them.

16. Onesiphorus. Literally, "one who brings profit." Nothing further is known concerning this faithful believer. Apparently he was true to the meaning of his name in that he brought much joy and encouragement to Paul at a time when other church members were failing him. Onesiphorus was not ashamed of the gospel or of the disgrace it brought to Paul. Some believe that he was then dead, (1) because Paul refers only to his "house" here and to his "household" in ch. 4:19; (2) because the wording in ch. 1:18, "in that day," when understood in terms of v. 12 and ch. 4:8, constitutes a reference to the second advent.

Refreshed. Onesiphorus was like a breath of mountain air to Paul breathing the miasma of his Roman prison. Instead of commiserating with Paul, he brought courage, buoyancy, and fellowship.

Not ashamed. In contrast with Phygellus and Hermogenes, and a worthy model for Timothy (cf. v. 8).

Chain. See on Acts 28:20.

17. He sought me. Perhaps Onesiphorus was a prominent member of the Ephesian church, probably a merchant, who made business trips to Rome. However, to try to find Paul was a hazardous undertaking because, after the fire of Rome, all Christians were suspect.

Very diligently. There was nothing casual about Onesiphorus' attempt to reach Paul.

18. In that day. See on v. 12; ch. 4:8. The source of Paul's joy was "that day" when sin and shadows flee, when pain and poverty will be no more. Then life's deepest longings will be realized, and the blighted dreams of earth exchanged for the wonders and unending delights of heaven (see on Matt. 16:27; Rom. 2:7; 2 Tim. 4:1; Rev. 21:1–4).

Ministered. That is, gave personal service. Nothing further is known of the ministry of Onesiphorus at Ephesus here referred to.

Unto me. Textual evidence attests (cf. p. 10) the omission of these words. Paul refers to Onesiphorus' life of service to the cause of Christ, part of which was in fellowship with Paul.

Knowest. As a leading worker in Ephesus, Timothy was a witness to the faithfulness of Onesiphorus.

ELLEN G. WHITE COMMENTS

- 2 MM 203
- 2, 3 AA 499
- 2–4ML 209
- 5 AA 203; PP 592
- 6 ChS 90
- 6–8AA 499
- 7 CH 630; DA 341; ML 148
- 8 3T 67
- 9–12AA 500
- 10 GC 533; SR 48; 5T 260; 6T 230
- 12 AA 27, 511, 512; CSW 110; SL 82; SR 318; 2T 320; 4T 599
- 13 AH 438
- 15 AA 490
- 16–18AA 491

CHAPTER 2

- 1 *He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings.*
17 *Of Hymenaeus and Philetus.* 19 *The foundation of the Lord is sure.* 22 *He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.*

1. My son. See on 1 Tim. 1:2; 2 Tim. 1:2.

Be strong. No man can do the work of the Christian minister unless he is daily led by the grace, or power, of God (see on 2 Cor. 12:9; Eph. 6:10; Phil. 4:13).

2. The things. That is, the “sound words” of ch. 1:13. Paul perhaps gave special attention to Timothy’s skill in communicating the gospel truths, knowing that the day was coming when Timothy would assume Paul’s mantle of responsibility.

Of me. Or, “from me.”

Among many witnesses. Paul’s “sound words” were, in most instances, probably not given to Timothy in secret, but rather as a listener at various church services.

Commit. Compare on 1 Tim. 6:20. Not only must the Christian leader preach the gospel to the flock and to nonbelievers, he must also prepare able young men to assume the leadership of the church when the older generation passes away.

Faithful. Or, “trustworthy” (see on 1 Tim. 1:12).

3. Endure hardness. Textual evidence favors (cf. p. 10) the reading “suffer evil together with [someone, or others],” that is, “take your share of suffering” (RSV).

Good. Or, “first-class,” “excellent.”

Soldier. Compare Phil. 2:25; 1 Tim. 1:18. All the devotion and loyalty and physical stamina of a real soldier are prerequisite to genuine Christian leadership.

4. No man that warreth. Or, “no one serving as a soldier.”

Entangleth. That is, involves.

Affairs. That is, civilian business that divides the soldier’s time and energy. The minister should be dedicated to the one great task of preaching the gospel. True, it may be necessary for him, on occasion, to engage in some secular activity, as witness Paul, who

worked at tent making. But in such instances the secular activity is but a necessary means to the great end of effectively preaching the gospel.

Please. The first concern of the Christian minister is that Jesus Christ, the One who called him to service, be satisfied with his record. The minister purposes to please no earthly being. Such an attempt to please would interfere with full devotion to his Lord.

5. Strive for masteries. Gr. *athleō*, “to engage in a contest,” “to contend in gymnastic games,” “to go into athletics.” Our English word “athletics” is derived from *athleō*. Here Paul introduces another parallel to the Christian minister, that of the athlete (cf. 1 Cor. 9:24–27).

Crowned. That is, wreathed with the victory garland (see on 1 Cor. 9:25).

Lawfully. Any athlete who violates the rules of the contest is disqualified. Again Paul allows Timothy to deduce the intended parallel with the Christian minister. Regardless of the quantity of sermons preached and people visited, if the minister does not teach “sound words” (ch. 1:13) or does not clothe his message with the winsomeness and love of Christ, all his labors will prove to have been in vain (cf. Matt. 7:22–23).

6. Husbandman. Gr. *geōrgos*, literally, “tiller of the earth,” from which the English name “George” is derived. Paul now compares the minister with a farmer, as he already has to an athlete (v. 5), and a soldier (vs. 3, 4).

Partaker. The farmer’s produce feeds both himself and the rest of the world. If the farmer did not share in his produce, he would die and the rest of the world would go hungry. Hence, the minister must first partake of the Christian graces (see on Gal. 5:22, 23) before he is able to share these graces with others. No one can share something he does not have. The world needs both the produce of the farmer and a genuine exhibit of the fruits of Christianity, but if the farmer does not eat the food he produces and the minister does not exhibit the truths he preaches, the world suffers.

7. Consider. Or, “understand.” In vs. 3–6 Paul has been teaching through metaphors. Now he appeals to Timothy to see the full import of his comparisons. Compare Christ’s instruction to His listeners in Matt. 24:15.

Give thee understanding. The apostle reminds Timothy that not all information resides in facts that can be memorized. Rather, there are many problems that can be solved only by recounting either one’s personal experience or that of others. Other problems arise for which there is no immediate parallel in past experience. Whatever the case the Christian minister appeals to God, who gives “understanding in all things.” Consequently, the faithful Christian worker will ever listen attentively for the voice of God, living each day in full confidence that the answer to every prayer will be revealed at the most helpful time.

8. Remember that Jesus Christ. Literally, “remember Jesus Christ.”

Here Paul stresses the humanity of Jesus, which provides the solid foundation for man’s confidence in the plan of salvation. In other instances Paul emphasizes the divine nature of Christ, that is, His love, as God, for sinners. Perhaps the apostle here confronts the growing threat of Docetism (see Vol. V, p. 912; Vol. VI, p. 58), which denied the actual human existence of Christ. This statement sets forth the essence of the Christian gospel. The Christian church is not edified by irrelevant and fanciful interpretations of Scripture. The words of Jesus constitute a model for preachers as to how weary, sin-laden

men and women may find peace and victory. The person of Jesus becomes the model of Christian character for all men. Christianity is a living, virile message.

Seed of David. To the Jews the family line of David was sacred because the Messiah was to be born of the “seed of David” (see Ps. 132:11; see on 2 Sam. 7:12; Matt. 22:41–46). Again Paul emphasizes the humanity of Jesus and His perfect fulfillment of OT prophecy. Christ’s Davidic ancestry constituted a powerful argument when the gospel was presented to Jews.

Raised from the dead. Christ’s empty tomb became Christianity’s unanswerable argument for the divinity of Christ and the integrity of the gospel message. No other man or religion can point to such supernatural evidence of divine intervention. The resurrection of Jesus was God’s seal of approval certifying Him as this world’s Saviour (see on 1 Cor. 15:4, 12–20).

According to my gospel. Compare Rom. 2:16; 16:25. Paul’s message to the world was based both on the OT and on the personal revelation that God had entrusted to the apostle (see on 1 Tim. 1:11). Hence his “gospel” was in accord with the facts of Christ’s life and death and resurrection.

9. Wherein. That is, in the preaching of the gospel.

Suffer trouble. Gr. *kakopatheō*, “to suffer evil,” “to suffer disgrace.” Compare chs. 1:8; 2:3.

Unto bonds. That is, treated like a common criminal, even to the extent of being bound in chains.

Word of God is not bound. While Paul was under Roman guard he so effectively preached the gospel that a number in Rome, even some in Caesar’s household, were converted (see on Acts 28:17–24; Phil. 4:22). The apostle may also refer to the continued preaching of the other apostles, men like Timothy, who carried on Paul’s labors while he was restricted to a Roman dungeon.

Though, like Paul, preachers may be silenced, the preaching continues through an unbroken succession of men to whom God entrusts the gospel (see 2 Tim. 2:2). Paul’s words were prophetic of the triumphal march of the Word of God through the centuries. Though Martin Luther was imprisoned in the Wartburg castle, the Biblical truth of righteousness by faith was “not bound,” for while he was thus imprisoned, he prepared his monumental contribution to the German people, the Scriptures in German (see p. 53). William Tyndale was finally martyred for his work in translating the Scriptures into the English language. Much of his life was spent in exile from England, and the printing of his translation was expressly forbidden. Yet, within a year after Tyndale’s death, the first English Bible, Tyndale’s translation, was printed in England, the vanguard of a worldwide tidal wave of Bibles to come forth from this country. Men may outlaw Bible translators, burn the Bibles, and condemn all propagation of scriptural truth, but the “word of God is not bound.”

10. Therefore. That is, because of Paul’s confidence in the verity of Christ’s atonement (v. 8) and in the certain triumph of truth.

Endure. Gr. *hupomenō*, “to persevere,” “to bear bravely and calmly.” For a discussion of the noun form, *hupomonē*, see on James 1:3. Paul knew that the glory of eternal life and the compensation of seeing souls saved because of his preaching were worth the present price of suffering in chains.

Elect's. See on Rom. 8:33.

Eternal glory. Paul may be comparing the temporary hardship then suffered by Christians with the permanence of their eternal reward.

11. It is a faithful saying. See on 1 Tim. 1:15. Because of the rhythmic character of the clauses in 2 Tim. 2:11–13 some have thought that Paul is quoting from some Christian hymn or formal declaration.

If. The Greek clearly assumes that each of the conditions set forth in vs. 11–13 is true. The Christian's confidence resides in the fact that when certain God-ordained conditions are complied with, God will be faithful in carrying out His part of the agreement.

Dead. That is, dead to sin. The Christian's repentance is symbolized by the rite of baptism, which Paul describes as a death (see on Rom. 6:3, 4).

Also live. Paul here may refer to: (1) the new life of righteousness, which God helps us to live after baptism (see on Rom. 6:5–11); or (2) eternal life in the new earth (see on John 3:16; 14:3).

12. Suffer. Gr. *hupomenō*, “to endure,” “to persevere” (see on v. 10). The clause may be rendered, “if we keep on enduring” (see Matt. 24:13).

Reign with him. See on Rom. 8:16, 17; Rev. 20:4; 22:5. Paul urges an eternal perspective, so that the present disgrace and hardship will be seen as transitory in the light of the eternal privileges and glory.

If we deny him. See on Matt. 10:32, 33. Christ may be denied in many ways, such as open repudiation, silence when truth should be defended, a profession of loyalty counteracted by a life that does not rightly represent Christ.

Deny us. See on Matt. 10:32.

13. Believe not. Gr. *apisteō*, “to be unfaithful,” “to be untrustworthy.” Though men and women may fail God and disappoint their fellow men, Christians may be certain that God is always trustworthy. His abiding presence never forsakes men who put their trust in Him.

Deny himself. Because of His very nature God cannot fail to fulfill His promises (see on Num. 23:19; Ps. 89:35; Titus 1:2; Heb. 6:18; 10:23). God will be as faithful in punishing the wicked as He will be in rewarding the righteous. No sinner should think that God, in the last day, will change His mind about the destruction of the wicked.

14. Put them in remembrance. Literally, “keep on causing [these things] to be remembered.” Paul here charges Timothy to remind the “faithful men” (v. 2) in particular, and the entire church in general, of the basic truths stated in vs. 8–13. A knowledge of their privileges and duties will fortify them against profitless disputes and erroneous teachings.

Strive not about words. Gr. *logomacheō*, “to fight word battles.” For the noun form *logomachia* see on 1 Tim. 6:4.

Subverting. Gr. *katastrephō*, “to turn over,” from which we derive our English word “catastrophe.” To magnify nonessentials and trivia is to steal valuable time from important matters and to confuse and upset the common man. The gospel message does not depend upon the turn of a word here and there. The goal of Christian living is

measured in terms of likeness with Christ (see on Eph. 4:13), not skill in manipulating words or the ability to allegorize the plain words of Scripture.

15. Study. Gr. *spoudazō*, “to hasten,” “to exert one’s self,” “to be diligent,” also translated “endeavour” (Eph. 4:3; 1 Thess. 2:17; 2 Peter 1:15), “diligence” (2 Tim. 4:9; Titus 3:12; 2 Peter 1:10), “let us labour” (Heb. 4:11). Paul reminds Timothy that only an earnest, diligent minister can rightly represent his Lord and fulfill the weighty task entrusted to him.

To shew. Gr. *paristēmi*, “to place beside,” “to present.” While the Christian is working with and for his fellow men he must ever remember that the eyes of God are upon him. It is God whom the Christian must ultimately satisfy.

Approved. The Christian worker must be known by all for his unsullied life and cheerful mastery of the various problems of life.

Workman. Since Paul himself was a tentmaker (see on Acts 18:3), he well knew how important it was for a workman to labor so efficiently that he need not be “ashamed” of his efforts.

Rightly dividing. Literally, “cutting straight.” The truths of the Bible must be rightly interpreted so that no part of the Scriptures will be set in opposition to the picture presented by the Bible as a whole. Each passage of Scripture must be given its true meaning even as every brick in the wall of a building must be in its proper place, or the whole wall suffers. In v. 14 Paul warns against “word battles,” an example of the improper use of Scripture. To cut the Bible straight suggests that every phase of truth must receive its proper emphasis. Irrelevancies and secondary issues are to be subordinated to the principles that actually prepare men to conquer sin and enable them to live triumphantly in Christ.

Word of truth. That is, the word that constitutes truth—the Scriptures (see on Eph. 1:13).

16. Shun. Or, “avoid,” “turn away from” (see Titus 3:9). Trivial and fanciful topics are not to be considered as worthy of the faithful Christian’s time. His back is to be turned upon all such chatter.

Profane and vain babblings. See on 1 Tim. 6:20.

They. Either the “vain babblings” or those who teach such empty talk.

Increase. Improper handling of the Word of God always leads to further and more severe harm both to the unwise teacher and to the church body. Truth alone leads to godliness and harmony among church members.

17. Eat. The damage caused by empty religious chatter (v. 16) will spread. Such would-be teachers should not even be given a hearing, but shunned altogether.

Canker. Gr. *gaggraina*, “gangrene,” that is, a disease that eats away the flesh and continually spreads to other parts of the body. The loquacious word battlers (v. 14) and empty talkers (v. 16) feed on the attention given them.

Hymenaeus. See 1 Tim. 1:20. To be remembered only for subversion and ungodly behavior is the height of tragedy.

Philetus. Of him no further information is available in the Bible.

18. The truth. That is, the Christian revelation contained in Scripture (see on v. 15).

Have erred. See on 1 Tim. 1:6; 6:21.

Resurrection is past. The Christian church early had to contend with teachers who denied the literal resurrection of the body (see on 1 Cor. 15:12–19). These workmen did not “rightly” divide the “word of truth” (v. 15). For Paul’s presentation of the physical resurrection at the second advent see on 1 Cor. 15:12–58; 1 Thess. 4:13–18; 2 Tim. 4:1.

Overthrow. Or, “subvert.” Christians are often content to rely upon those in the church who are considered special students of the Bible, instead of diligently studying the Scriptures for themselves. Consequently, when error is presented they are often at a loss to distinguish between it and truth.

19. Nevertheless. Here is manifested the radiant, indomitable courage of Paul. It compares with the noble reply of the three Hebrew worthies when they faced immediate death because of their convictions. They would be loyal to God, who was able to deliver them if He saw fit, “but if not,” they would still serve Him (Dan. 3:18).

In this last letter to Timothy, Paul sought to encourage him to endure all the trials yet to come. Love for Timothy prompted Paul to describe the road ahead with stark reality (see chs. 1:8; 2:3, 9, 16, 17; 3:1, 12).

Paul could not even promise Timothy that his own ministerial colleagues, or the members of his own church, would altogether prove faithful (see on chs. 1:15; 2:17, 18; 4:10, 14). The apostle had learned through tears that disappointment and disillusionment may strike at any time.

Paul already expected to die an undeserved death by the executioner’s sword. Was this all Timothy had to look forward to? No, Paul not yet finished. He goes on to say, as it were: “The world will persecute you, Timothy, some of your own friends will fail you, some of your fondest hopes will be dashed to the ground—nevertheless’ there is one thing you can still count on, ‘the foundation of God standeth sure.’”

Foundation of God. That is, the unchangeableness of God’s nature and character as revealed in the Scriptures. The church, which is the product of God’s grace and the object of His greatest concern, will ultimately triumph because God will not revoke His promises and withdraw His leadership. It rests upon a sure foundation (cf. Eph. 2:19, 20; see on Matt. 16:18).

Sure. Gr. *stereos*, “firm,” “solid,” “immovable.” The first clause of this verse reads literally, “the firm foundation of God stands.”

Seal. Gr. *sphragis*, a “seal” by which anything is confirmed, authenticated, or certificated. Compare Eze. 9:4; Rom. 4:11. Ever since the creation of man God has genuine loyalty to His way of life. To be sealed with the approval of God constitutes man’s highest achievement. God has promised to sealed men and women the protection of legions of angels and the comfort and encouragement of His presence. Furthermore, men today can be assured that the standards upon which God bases His approval are the same now as in Biblical times (see on 2 Tim. 2:13). The sealing work will continue as long as men and women have the opportunity to accept salvation. See on Rev. 7:1, 4.

Knoweth. Probably a reference to the LXX of Num. 16:5. All those who loyally subscribe to the principles of God’s government can be assured of His promise that no man or devil is able to pluck them out of His hand (John 10:28). God is trustworthy; His conditions for life eternal are unchanging; therefore, no man ever has cause to lose faith in His word. Those who are willing to witness faithfully for God on earth can be confident that God will remember them in heaven (cf. 2 Tim. 2:12).

Every one that nameth. That is, those who choose to be called “Christians” (see on Acts 11:26). In Paul’s day, claiming the “name of ... Christ” was an open invitation to persecution and derision (see on Acts 15:26). The Christian would be announcing his commitment to Christ’s way of life, valuing His approval above that of man.

Depart. Gr. *aphistēmi*, “to stand off from.” Compare Matt. 7:23 (see on Isa. 52:11; 1 Cor. 6:17, 18; 1 Peter 1:15, 16). The apostle asserts the inevitable consequence of full surrender to God’s way of life; such a church member will abhor evil as Christ did. God’s seal can never rest upon an impure man or woman; God will never approve of anything less than complete dedication to the principles of His government. Those who bear His seal of approval will stand out from the world as exhibits of a superior way of life, revealing a character that reflects God’s moral integrity.

Iniquity. Gr. *adikia*, “unrighteousness.”

20. But. Rather, “now.” Paul is not introducing a contrasting thought.

Great house. The apostle’s metaphor for the church (see Num. 12:7; 1 Tim. 3:15; Heb. 3:5, 6).

Gold ... silver ... wood. These “vessels” differ in value according to their intrinsic worth. Thus it is with human character in the Master’s service.

Earth. Gr. *ostrakinos*, that which is made of baked clay.

Some to honour. As with household utensils, there are members in the Christian church whose service is honorable. These church members of “honour” are made of durable material and will not be cast away, even as vessels made of gold and silver are never thrown away. Paul here stresses the value of the material rather than the particular function served by each vessel. Compare 1 Cor. 3:12 for another instance where Paul contrasts the two types of church members, the durable and the unenduring.

Some to dishonour. Some household utensils do only temporary service; that is, when broken or no longer needed, they are discarded as worthless. Paul warns Timothy that not all members of the church professing service to Christ will “depart from iniquity” (v. 19). Hence, their destiny is as sadly certain as the earthen pot that performed the most menial of household functions and then was discarded. Such members will be destroyed in the judgment (see on Rev. 21:8).

21. Purge. Gr. *ekkathairō*, “to cleanse thoroughly.” Compare “depart from iniquity” (v. 19).

From these. Paul refers to both the false teachings (vs. 14, 16–18), and the church members of “dishonour” (v. 20).

Vessel unto honour. The difference between the household utensil of dishonor and the church member of dishonor is that the church member may change his nature and become precious to God and worthy of eternal life.

Sanctified. Gr. *hagiazō*, “to make holy,” “to treat as holy” (see on John 17:11, 17; 1 Cor. 7:14). For the noun *hagiasmos* see on Rom. 6:19. Here Paul is building on his exhortation to separate “from iniquity” (2 Tim. 2:19). Through sanctification the life becomes progressively more like God, who is “holy” (see on 1 Peter 1:16). Every phase of this church member’s life is dedicated to the honor of God; thus, he becomes “a vessel unto honour.”

Meet. Gr. *euchrēstos*, “useful.”

Master's use. That is, use by Jesus Christ. He desires the services of genuine Christians, for only thus will the world ever see the supreme worth of God's way of life (see on 2 Cor. 2:14; 1 Tim. 4:16). Through the personality of Christlike men and women the world will finally be confronted with God's last call of mercy (see on 2 Peter 3:12). The church members who do not reveal the moral integrity of Jesus Christ are vessels of "dishonour" (2 Tim. 2:20) and become a stumbling block to the non-Christian.

22. Flee. Compare 1 Tim. 6:11. Here, Paul applies the broad principles stated in 2 Tim. 2:21. He explains the nature of a "vessel unto honour."

Lusts. Gr. *epithumiai*, "desires" (see on Mark 4:19; James 1:14). Impatient self-assertion and other traits so often revealed by young people are here referred to.

Follow. See on 1 Tim. 6:11.

Righteousness. See on Matt. 5:6.

Faith. See on Heb. 11:1.

Charity. That is, love (see on 1 Cor. 13:1).

Peace. See on 1 Cor. 1:3.

Pure heart. That is, of those who have departed "from iniquity" (v. 19), those who "purge" themselves (v. 21). This foursided picture describes the "sanctified" life (v. 21), to which God will enable every sincere Christian to attain (see on Rom. 6:19).

23. Unlearned. That is, not sufficiently educated or mentally disciplined by study to deal properly with a matter (cf. 1 Tim. 1:4; 4:7; 6:4).

Avoid. That is, keep on avoiding, continue to have nothing to do with foolish, irrelevant, unprofitable discussions (see on 1 Tim. 4:7).

Gender. Literally, "give birth to."

Strifes. Or, "quarrels." Compare 1 Tim. 6:4.

24. Servant. Gr. *doulos*, "slave" (see on John 8:34; Rom. 1:1). Paul here refers especially to the Christian minister.

Must not strive. Or, "must not quarrel" (see on v. 23). The minister's time is too valuable to be wasted on "foolish and unlearned questions" (v. 23). Furthermore, he should exhibit a worthy example before his church members by stressing the essential business of Christianity, which is character development.

Be gentle. Compare 1 Thess. 2:7.

All. That is, those both within and without the church.

Apt to teach. See on 1 Tim. 3:2.

Patient. Or, "forbearing," "able to endure wrong treatment."

25. Meekness. Compare Matt. 5:5. The "servant of the Lord" will teach others as He did. The unenlightened were thus captivated by Christ's willingness to meet the common man on his own ground. Although Jesus spoke with earnestness and authority, He never embarrassed or coerced His listeners. He gently varied His presentations of truth to suit His hearers. The educated and the ignorant alike were drawn by His winsomeness and love, because they felt that Christ identified Himself with their wants and interests.

Those that oppose themselves. That is, those that set themselves in opposition to truth.

Peradventure. Or, "perhaps."

Will give. Textual evidence is divided (cf. p. 10) between the readings "may give" and "will give."

Repentance. Gr. *metanoia*, “a change of mind” (see on Matt. 3:2). Instead of opposing the principles of the gospel, as formerly, those who experience this change of mind respond with their whole being to the entreaties of God’s Spirit and of the “gentle,” “patient,” and meek “servant of the Lord” (see v. 24).

Acknowledging. Or, “full knowledge,” “correct knowledge.” Those who thus repent have witnessed, in the lives of Christian teachers, the actual results of obeying the truth. They recognize truth to be the only satisfactory answer to man’s problems.

26. Recover themselves. Literally, “to return to soberness,” that is, to return to a sound mind after the intoxication brought about by Satan’s pleasures and allurements.

Snare. Compare 1 Tim. 3:7. As alcoholic beverages ensnare the mind and give the intoxicated person a distorted view of life, one that is altogether out of focus, so the mind that opposes the truth becomes warped and loses proper perspective in regard to truth. His understanding of it is distorted by his refusal to recognize and accept it.

Taken captive. Gr. *zōgreō*, “to capture alive.”

By him at his will. This phrase has been variously interpreted by the commentators: (1) Both pronouns, “him” and “his,” refer to Satan. (2) Both pronouns refer to God. (3) “Taken captive” by Satan but now sobered to do God’s “will.” (4) “Taken captive” by the “servant of the Lord” (v. 24) for the purpose of doing God’s “will.” Both the first and second possibilities are difficult to support in the Greek. The Greek construction seems to favor the third suggestion, although the last is also possible. Accordingly, the verse may read: “That they who have been taken captive by him [the devil] may be sobered [and thus extricated] from the snare of the devil for the purpose of [doing] that one’s [God’s] will.”

ELLEN G. WHITE COMMENTS

1 ML 319

1, 2 2T 343

1–3AA 500; FE 341

2 GW 102

2–54T 352

3 COL 58; Ed 295; EW 46; FE 301; ML 319; MYP 96; 2T 102, 150, 313, 710; 3T 323, 326, 434; 4T 39; 6T 335; 8T 52

4 AA 366, 506; 1T 467

7 6T 134

9 AA 462

11–14GW 311

12 ML 93; 1T 78; 3T 66, 531; 5T 215

15 AA 501; CSW 83; CT 238, 535; Ed 61; Ev 134, 625; FE 215, 217, 243, 394; GW 92; PK 218; TM 194; 2T 230, 501, 642, 710; 3T 421; 6T 55, 134; 9T 48

15, 16 GW 312

16 CH 458; 5T 197

19 CS 66; GW 464; SL 12; TM 410; 1T 323; 2T 348, 397, 407, 441, 490, 515; 4T 583, 595

21 AA 55; FE 360; PK 384; TM 248, 404; 5T 512, 514; 9T 278

22 AH 59; CT 535

22, 23 CSW 30

22–25AA 501

23–26TM 164; 2T 501

24 CSW 103, 118

24, 25 GW 303; TM 31; 2T 389

24–261T 648

26 COL 198; MYP 51; SC 43; 1T 429; 2T 303, 448; 3T 230; 5T 288, 329

CHAPTER 3

1 *He advertiseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.*

1. Know. Or, “understand.” Paul had already foretold a departure from the genuine “faith” (1 Tim. 4:1–3). Here he urges Timothy to be acutely aware of the insidious dangers facing the church in his own day, dangers that would gravely threaten the purity and reputation of the church until Christ should return.

Last days. Compare 1 Tim. 4:1; see Additional Note on Rom. 13; see on Heb. 1:2; James 5:3; 2 Peter 3:3; 1 John 2:18. Ever since the entrance of sin the evils enumerated in 2 Tim. 3:1–5 have been rampant in the world. Thus it was in the days of Noah (see Gen. 6:5, 11) and in NT days (cf. DA 36, 37), and thus it will continue to be to the very close of time. Elsewhere Paul speaks of “this present evil world,” and John declares that “the whole world lieth in wickedness” (1 John 5:19). Thus, the presence of evil is not a unique characteristic of “the last days.” Nevertheless, the progressive moral depravity of the human race testifies to the utter inability of man to save himself. But with the increasing activity of the prince of evil (cf. Rev. 7:1; 12:12), it is to be expected that the age-long course of evil will reach a climax of intensity in “the last days.” In contradiction to the bland assertions of a myriad of misguided religionists who teach that man is getting better and better and that eventually the entire world will be converted, the Scriptures declare that evil men will “wax worse and worse” (2 Tim. 3:13). It is in this setting that the words of the apostle concerning “the last days” take on their full and complete meaning.

Perilous. Gr. *chalepos*, “hard,” “oppressive,” “troublesome.” The kinds of peril referred to are listed in vs. 1–5.

Times. Gr. *kairoi*, “seasons,” “periods” (see on Acts 1:7). Since the days of Paul the church has experienced seasons of grave peril occasioned by worldliness, persecution, or apostasy. But Inspiration here declares that in “the last days” God’s people may expect special temptations and dangers.

2. Men. Gr. *anthrōpoi*, “mankind.”

Lovers of their own selves. The antithesis of the genuine Christian spirit of unselfishness (see on 1 Cor. 13:5) and meekness (see on Matt. 5:5).

Covetous. Gr. *philarguroi*, “money-lovers” (see on Luke 16:14; cf. on 1 Tim. 6:10).

Boasters. Or, “empty pretenders” (see Rom. 1:30), that is, those who trust in their own abilities while defying the resources of God and the rights of their fellow men.

Proud. Or, “haughty” (see Rom. 1:30), that is, considering others with contempt or disrespect.

Blasphemers. Or, “slanderers,” “abusers,” that is, evil speaking that attempts to damage the reputation and worth of another, either God or man.

Disobedient. See on Rom. 1:30.

Unthankful. Or, “ungrateful,” that is, for the benefits received from both God and parents. Those who are “self-lovers” are rarely grateful to others. Modern inventions have

contributed to a humanistic self-sufficiency that often obscures man's continual need for God's benefits.

Unholy. Or, "impious," a pointed reference to a frame of mind that rules God out of thought and action (see Isa. 57:20, 21; Rom. 3:17, 18).

3. Without natural affection. See on Rom. 1:31.

Trucebreakers. Or, "irreconcilable," "implacable."

False accusers. Gr. *diaboloí*, "slanderers" (see on Matt. 4:1, Eph. 4:27), from which the English word "devil" is derived.

Incontinent. Or, "without self-control." Those who live to please only themselves are ruled by personal impulses and not by principle. The selfish person wants his impulses satisfied when and how he chooses.

Fierce. Literally, "not tame."

Despisers of those that are good. Gr. *aphilagathoi*, "those who do not love good men."

4. Traitors. Or, "betrayers."

Heady. Gr. *propeteis*, "rash," "reckless," translated "rashly" in Acts 19:36.

Highminded. Or, "blinded by pride" (see on 1 Tim. 6:4).

Lovers of pleasures. Those who love "their own selves" (v. 2) will naturally seek the narcotic of pleasure rather than comply with the holy demands of God's way of life.

More than. More precisely, "rather than," that is, these people are controlled by a love for pleasure rather than a love for God. Such a description may apply to members and nonchurch members alike.

5. Form of godliness. That is, the external characteristics of religion, such as church attendance, church gifts, and even personal service for the church. This characteristic applies specifically to those who identify themselves with Christianity.

The power thereof. That is, the power of God, which cooperates with the will of man for the eradication of all sinful tendencies (see on Rom. 1:16; 2 Cor. 13:4; Eph. 3:20).

Turn away. Paul counsels Timothy and all future leaders to be alert to the dangers confronting the church. Besides a personal vigilance lest he succumb to the evil practices here described (vs. 2–5), Timothy was to point out publicly these insidious tendencies and practices, which were curtailing the influence of Christianity. Through the years the behavior of nominal church members, that is, those who profess loyalty to God's way of life and yet reveal no tangible evidence of a development in Christlikeness, has been a greater handicap to the progress of the gospel than any other factor. Compare 2 Cor. 2:14–16; 1 Tim. 4:16; 2 Peter 3:12.

6. This sort. Those who are religious charlatans or those who strive "about words" (see on 1 Tim. 6:3–5; 2 Tim. 2:14) often display the characteristics listed in ch. 3:2–5.

Creep. Gr. *endunō*, "to go in," "to worm in," "to insinuate."

Silly women. Gr. *gunaikaria*, "little women," used contemptuously. Paul here describes those gullible women who, because of insufficient religious discipline, are easy prey to the peddlers of fanciful interpretations of Scripture. Perhaps because of idle hours in the home these women have more time to satisfy their whims and curiosities. They are gratified by the special attention these false religious teachers extend to them, and hence respond with their silly obeisance. Such behavior by church members would not exist if

each Christian determined to know personally the truths of Christianity. The tendency to be ever seeking something new and sensational is not a characteristic of the mature Christian (see on Eph. 4:14).

Laden. Or, “overwhelmed,” that is, with the habits of personal sin. Being concerned with their personal accountability to God, they appease conscience by frequent excursions into religious novelties. They repudiate the stern demands of a converted life in favor of a quasi-religious life, which is “ever learning, and never able to come to the knowledge of the truth” (v. 7).

Divers. Or, “various.”

Lusts. Gr. *epithumiai*, “desires,” “longings” (see on Mark 4:19; James 1:14).

7. Ever learning. That is, the “silly women” (v. 6) and all others who maintain the appearance of religion yet live in sin.

Knowledge. Gr. *epignōsis*, “full knowledge,” “precise and correct knowledge.” The religious dabblers (v. 6) possess only scraps of truth mixed with various errors; they do not see truth as a whole. Every new religious fad or sensation captivates them.

8. Jannes and Jambres. Although not found in the OT, these names are preserved in a Jewish Targum (see Vol. V, pp. 95, 96) that comments on Ex. 7:11. Purportedly, these men were two of the magicians who imitated the miracles of Moses when he first appeared before Pharaoh.

Withstood. Literally, “stood against.”

So do these. That is, as Jannes and Jambres obstructed the communication of truth, so do false religious teachers.

Corrupt minds. The mind determines the direction of the will. Right conduct cannot be expected unless there is right thinking. Consequently, right doctrine precedes right living.

Reprobate. Gr. *adokimoi*, “not approved,” “not genuine.” The message, or “faith,” of these religious teachers does not ring true. Compare 2 Tim. 2:15.

9. Proceed no further. That is, they will get no further than the “silly women” and their kind, who will, for a time, follow these peddlers of religious fancies and diversions.

Folly. Gr. *anoia*, “want of understanding.” History confirms Paul’s prediction that the follies of men are sooner or later exposed and rejected, even by those most deceived.

Their’s also. That is, as the subterfuge of Jannes and Jambres (v. 8) was exposed before both the Egyptians and the Israelites.

10. Thou. The Greek emphasizes Timothy’s special acquaintance with Paul’s life, which stands in striking contrast with the behavior pattern of the pseudo teachers described in vs. 2–9. If there were any inconsistencies in Paul’s life, any hidden deeds that betrayed his sincerity and integrity, Timothy would surely be aware of them. Paul’s life would ever be a challenge and a guide for Timothy to emulate in the difficult days after Paul’s leadership ended. Compare 1 Thess. 2:1–12.

Doctrine. Gr. *didaskalia*, “teaching” (see 1 Tim. 6:1, 3; 2 Tim. 3:16; 4:3). Paul’s teaching, as its fruitage throughout Asia Minor could attest, was genuine. There it is contrasted with the “reprobate” “faith” (ch. 3:8) of the teachers of perverted doctrine.

Manner of life. Literally, “a leading,” hence, “conduct,” “course of life.”

Purpose. Paul's aim after his conversion had always been the glorification of Christ, in order that all men might be drawn to Him. This purpose controlled his teaching and conduct.

Faith. Personal confidence in the love and daily guidance of God provided Paul with perspective amid the oppressive problems that surrounded him (see on 1 Tim. 1:14).

Longsuffering. Compare ch. 2:24.

Charity. Or, "love" (see on 1 Cor. 13:1).

Patience. See on James 1:3; Rev. 14:12.

11. Persecutions. Compare Acts 13:50; 2 Cor. 11:23–27; 12:10.

Afflictions. Or, "sufferings." Compare 2 Cor. 1:5, 7; Col. 1:24.

Antioch. See Acts 13:14–50.

Iconium. See Acts 13:51 to 14:6.

Lystra. See Acts 14:6–20. The apostle may have chosen these three cities because Timothy was well acquainted with the district in which they were situated (see Acts. 16:1, 2).

I endured. Literally, "I bore up under." Paul's "purpose" (v. 10) helped him endure humiliation and pain; he purposed to advance the cause of Christ, not his own prestige or security.

Out of them all. Such a witness to God's personal care would be a great source of encouragement to Timothy when the same persecutions and sufferings would sweep over his life.

Delivered. Compare Christ's plea in His model prayer (Matt. 6:13). God did not spare Paul from the trials of life, neither did He spare Jesus. But God helps us to endure such trials. The stones of life become pillows. The tried saints are able, like Christ, to see "the joy" that is set before them (cf. Heb. 12:2), thus witnessing to the keeping power of the grace of God amid adverse circumstances.

12. All. Not only the ministers of the church, but all who dedicate themselves to follow Christ's way of life, must expect to be misunderstood, maligned, and subjected to suffering of every kind (see on John 15:18–20; 1 Peter 4:12–19)

Will. Gr. *thelō*, "to resolve," "to determine."

Godly. In contrast with the pretense of Christian living (v. 5).

In Christ Jesus. That is, no "godly" life exists apart from a vital connection with our Lord. He is the pattern as well as the sustainer of Christian life.

Shall suffer persecution. See on Phil. 1:29.

13. Evil men. Those described in vs. 2–5.

Seducers. Or, "impostors," those described in vs. 5–9.

Shall wax worse and worse. That is, shall increasingly get worse. Paul here refers to the character of evil men and to the maliciousness of their plots. In v. 9 he refers to the success of their subterfuges. Moral habits, like all others, are difficult to break; habit makes easier the repetition of a deed, whether good or bad. Only the grace of God can break the chains of habit and redirect the course of life. Although Paul here speaks of the worsening condition of an evil life, it is also true that the repeated "perilous times" that would accompany the church until the end of the world were the consequences of "evil men and impostors." In each generation evil men learn from their predecessors, adding to the intensity and volume of evil, and confirming Christ's prophecy that "iniquity shall abound" (Matt. 24:12).

Deceiving. Gr. *planaō*, “to cause to go astray.”

Being deceived. Those who yield to error and urge it upon others thereby become susceptible to further deception.

14. Continue. Or, “remain.”

Learned. Timothy’s only defense against deceptive teachings would consist in his firm dependence upon the instructions of Paul and the other apostles (see on chs. 1:13; 2:2). These truths of the gospel not only convict the mind but also warm the heart. Personal experience substantiates the validity of gospel principles and thus builds increased assurance for the future.

Of whom. The pronoun is in the singular in the Greek. However, textual evidence (cf. p. 10) favors a plural reading. Timothy was fortunate to have been taught by his godly grandmother, Lois, and his mother, Eunice (see ch. 1:5), as well as by Paul and the other apostles. Some believe “of whom” refers to “the holy scriptures” (ch. 3:15), meaning that any authority Paul or Timothy’s mother and grandmother possessed rested finally in the Scriptures, not in themselves. The Scriptures alone give the life an unchangeable foundation for conviction and assurance.

15. From a child. Faithful Jewish parents began teaching the truths of the OT to their children at five years of age.

The. Textual evidence is divided (cf. p. 10) between retaining or omitting this word. If it is retained, specific passages of Scripture are here referred to; if omitted, the quality of the Scriptures is emphasized.

Holy scriptures. Literally, “holy writings,” that is, the OT. When Paul wrote, there was no NT collection of sacred writings, although there were in circulation certain written records of the life and sayings of Christ and a number of Paul’s own letters to the churches. For an account of the development of the NT canon see Vol. V, pp. 123–132.

Wise unto salvation. The essential purpose of the Bible is not merely to record history, nor even to describe the nature of God. The Bible was written to show men how they may be saved from their sins. There are many so-called sacred “writings” in the world, but only the Bible safely points the way to man’s redemption. The great world religions, such Mohammedanism, Buddhism, and Hinduism, have “holy scriptures,” but these cannot make anyone “wise unto salvation.” Only the Bible reveals how men may break the bonds of sinful habits and find pardon from God. Consequently man’s first duty should be to understand the Bible for himself.

Through faith. Even though a man may commit the Scriptures to memory and master every doctrine, this in itself does not ensure his salvation. The “devils also believe” (James 2:19), but their knowledge of the truth does not make them saints, nor does it guarantee them future redemption.

16. All scripture. Although Paul here refers specifically to the OT, his statement is also true of the NT. God does not authorize men to attempt to differentiate between that which they suppose to be divinely inspired and that which they assume to be merely a product of human ingenuity.

Given by inspiration of God. Gr. *theopneustos*, literally, “God-breathed,” “God-inspired.” Here Paul states why the Bible makes a man “wise unto salvation” (v. 15): it is the very thought of God communicated to men (see on 2 Peter 1:21). The vitality of the Scriptures is due to the life breathed into them by God Himself. The endurance of their charm and their adequacy to satisfy every need of man testifies to their divine authorship.

For a discussion of the nature of inspiration see GC v–xii; EGW Supplementary Material on 2 Peter 1:21.

Some commentators translate the first clause of this verse: “Every scripture inspired of God,” or “All inspired scripture.” They assume that *theopneustos* limits the word it modifies. Consequently, these commentators believe that only those passages of the OT, or any other body of writings, that are inspired are here referred to. However, even though the Greek permits this translation, the reading of the KJV comports more closely with what the Bible has to say about itself. An eminent modern scholar, C. F. D. Moule, contends that this phrase “is most unlikely to mean ‘every inspired scripture,’ and much more probably means ‘the whole of scripture [is] inspired’” (*An Idiom Book of New Testament Greek*, p. 95).

Other commentators have advocated the active sense of *theopneustos*, thus translating the clause, “All scripture breathes God.” However, grammatical usage and the testimony of the Scriptures themselves support the passive interpretation. Compare 2 Peter 1:21. The active reading nullifies the apparent assertion that all Scripture is inspired by God; the text would then state merely that the Bible, like other religious writings, is God-centered and contains man’s best thoughts about God.

Profitable. Paul here expands into four functions the underlying purpose of the Holy Word, thus revealing in precise detail how the Bible makes men “wise unto salvation” (v. 15).

Doctrine. Or, “teaching” (see on v. 10). The Bible alone is man’s textbook of salvation. Only God can offer man salvation; thus God alone can reveal its nature and scope. All that needs to be said regarding man’s responsibility to God has been said in the Scriptures.

Reproof. Gr. *elegmos*, “censure.” For the related verb, *elegchō*, see on John 8:46; 1 Tim. 5:20. Not only does the Bible censure the sinner; it also provides a refutation of perverted teachings such as those with which Timothy had to contend (see on 2 Tim. 2:14, 16–18, 23; 3:7–9, 13).

Correction. Or, “restoration to a right state,” “improvement.” Ever since its first page was written, the bible has manifested its re-creative, transforming power in the lives of men.

Instruction. Or, “discipline,” “training,” translated “nurture” in Eph. 6:4. As a child is taught the basic responsibilities of manhood, so the Christian finds in the Scriptures those principles that will help him to grow up to the “perfect man, unto the measure of the stature of the fullness of Christ” (Eph. 4:13). This process of growing up to be like Christ is known as sanctification, a training that continues throughout life.

Righteousness. Gr. *dikaioσunē*, that quality or condition of which God can approve. Only the Bible outlines a way of life of which God can approve.

17. Man of God. See on 1 Tim. 6:11. Only those who sincerely choose to be known as God’s men will seriously allow the Scriptures to perform their fourfold function as set forth in 2 Tim. 3:16. By adhering to Biblical instruction they will be known by all as men of God.

Perfect. Gr. *artios*, “fitted,” “complete,” “equipped,” for all that is required of a man as a Christian.

Thoroughly furnished. Gr. *exartizō*, “completely fitted,” “adequately equipped.” The word “thoroughly” is Old English for “thoroughly.”

All good works. The best service a “man of God” can give is to communicate the blessings of the Bible, which have brought incomparable strength and hope into his own life.

ELLEN G. WHITE COMMENTS

- 1 Ev 626; GC 321; PP 103
1, 2 AA 502; CG 229
1–44T 206
1–5COL 411; GC 444
2 FE 101; 3T 199
2, 3 1T 217
2–5MYP 347
4 AH 499; CT 281; FE 192, 220; ML 321; MYP 84; 2T 145, 285, 289, 293; 3T 41, 60; 5T 106, 363; 8T 55
4, 5 FE 460; MYP 142; TM 474; 3T 29
5 AA 502; FE 134; PP 317; 1T 162, 407, 2T 395, 442; 4T 377, 403; 5T 87, 258; 7T 42; 8T 86, 249, 294
6 5T 139, 140
7 TM 401; 1T 418; 3T 53
9 GC 275
12 AA 576; GC 48, 507, 608; ML 69; PP 608; SR 324
13 Ev 359; GC 321; 2T 390
13–17AA 502
14 CW 118
14, 15 ML 34
14–17CSW 24; FE 394
15 AA 203; FE 170, 240; MYP 260; PP 592; 3T 333; 4T 398; 5T 389; 6T 160; 8T 157
15–17CG 512; CT 139; FE 391
16 CT 462; Ed 191; Ev 134; GC v, 324; T 434, 747
16, 17 CSW 17; Ed 171; EW 136; FE 123, 169, 187, 408, 444; GC vii; GW 250, 309; TM 330; 4T 441; 8T 299
17 CSW 20; CT 447; MYP 274; 1T 135, 648; 2T 500, 710; 3T 228, 235, 374, 556; 4T 498
1

CHAPTER 4

1 *He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.*

1. Charge. See on 1 Tim. 5:21. Paul here begins his final challenge to his young co-worker, Timothy. The chapter is filled with the language of the heart. Paul faces his own

¹Nichol, F. D. (1978). *The Seventh-day Adventist Bible Commentary : The Holy Bible with exegetical and expository comment*. Commentary Reference Series (2 Ti 1:1). Washington, D.C.: Review and Herald Publishing Association.

personal Calvary, but in a triumphant mood. His courage and resoluteness come into sharp focus.

Therefore. Textual evidence favors (cf. p. 10) the omission of this word.

God, and the Lord Jesus Christ. Or, “God, even Christ Jesus.”

Shall. Gr. *mellō*, “to be about” to do something, “to be on the point of” doing something.

Judge. Compare 1 Thess. 4:16, 17. See on Rev. 22:12.

Quick. Or, “living.”

At. Rather “by.” Paul is here employing the oath and is swearing by the “appearing,” and “kingdom.”

Appearing. Gr. *epiphaneia*, “visible manifestation” (see on 1 Tim. 6:14).

Kingdom. Compare Matt. 6:10. The establishment of Christ’s eternal kingdom of righteousness and peace will follow His second advent (see Dan. 7:14, 27; Matt. 25:31; 2 Tim. 4:18; Rev. 11:15).

2. Preach. Gr. *kērussō*, “to herald.” For the noun form *kērux* see on 1 Tim. 2:7. Here begins Paul’s list of duties that he earnestly charges Timothy to perform (2 Tim. 4:1).

Word. That is, “the word of God” (ch. 2:9), “the word of truth” (v. 15). Christ’s method of communicating the truth constitutes the pattern for every Christian. Christ concentrated on revealing the truth; He refused to waste time either in discussing erroneous theories or in refuting their proponents. Jesus emphasized the practical duties that touched the life experiences of His hearers. He wanted men to be strengthened for the daily requirements of life. Consequently, He did not preach fanciful doctrines or sensational suppositions designed to gratify the curious or to establish His own prestige with the fickle crowd. So, today, ministers are not to include mere human traditions and opinions in their sermons. Only the Word is adequate to meet the needs of sin-weakened men and women. Pleasing stories, which merely attract attention and create a laugh, are incompatible with the sober responsibility of a minister professing to represent Christ.

The expression “preach the word” suggests content designed to aid men and women in meeting temptation and in solving life’s problems day by day. This command bars all levity, all fanciful interpretations based on inaccurate exegesis, and all trifling subjects. The Holy Spirit will cooperate with the minister’s efforts only when truth is being communicated. As a “herald” for God the minister must preach nothing but the Word, otherwise he is an impostor (see on ch. 3:13).

When ministers today realize their mission as living links between the infinite sufficiency of God and the needs of men, their messages will consist only of the pure Bread of Life (see John 6:51, 63). Their sermons will be constructed in such a way that their hearers will not only be pleased with the presentation but will also be constrained to remember the principle of truth set forth. The genuine Word will build new habits and create new aspirations and hopes.

Be instant. Gr. *ephistēmi*, “to stand by,” “to be ready.”

In season, out of season. That is, whether preaching is convenient or inconvenient. The gospel is always needed whether men realize it or not.

Reprove. Gr. *elegchō*, “to convict,” that is, with sufficient proof (see on John 8:46; 1 Tim. 5:20). For the noun form *elegmos* see on 2 Tim. 3:16. Every man should be warned of his sins, but the warning must be based on irrefutable evidence from God’s Word.

Rebuke. Or, “censure.” Flagrant sin demands stern censure, and the church’s duty consists in revealing God’s position regarding sin. The sin must be rebuked, the sinner loved. The Word is the standard by which censure is to be administered.

Exhort. Gr. *parakaleō*, “to call to the side of,” “to encourage” (see on Matt 5:4). Only the Word can adequately urge and encourage flagging hearts and weary feet.

Longsuffering. Gr. *makrothumia*, “endurance,” “patience” (see ch. 3:10). For the verb form of the word see on James 5:7. Every phase of the minister’s task, whether reproving, rebuking, or exhorting, should be clothed with the grace of patience and compassion. Severe, cold condemnation will never bring sinners to Christ.

Doctrine. Or, “teaching,” which forms the foundation and framework of all genuine Christian experience. Doctrines constitute the facts about God and His program; they are the minister’s only weapon against error, his only handbook for right living (see on ch. 3:16).

3. The time will come. The apostle was undoubtedly thinking of the great apostasy that was soon to develop in the church, and which would continue to imperil it until the second advent of Christ (see on Matt. 24:23–27; Acts 20:28–31; 2 Thess. 2:1–12; 1 Tim. 4:1–3; 2 Tim. 3:1–5).

Endure. That is, listen to willingly.

Sound. Or, “healthy” (see on ch. 1:13). Only the truth will give strength and vitality to the Christian. Erroneous teachings breed quarrels and leanness of soul (cf. 1 Tim. 6:3–5; 2 Tim. 2:14, 16, 17, 23; 3:8).

Doctrine. That is, the “word” (v. 2). Compare “sound words” (ch. 1:13).

After. That is, in harmony with.

Lusts. Or, “desires” (see on ch. 3:6).

Heap to themselves. That is, accumulate around themselves.

Itching ears. Not of the teachers, but of those who “will not endure sound doctrine,” as the Greek makes clear. Because of their perverted “lusts” these shallowminded hearers “itch” for fanciful interpretations of Scripture with which to gratify their curiosity and personal “desires.” They are interested only in those portions of Scripture they can construe as promising them peace and security. They neglect the stern demands of “sound doctrine,” which cut deep into a man’s soul. They have a superficial desire for religion, but only for so much of it as will not disturb the routine of their perverted lives.

4. They shall turn. Those who “will not endure sound doctrine” willfully choose their own destiny. No man’s will is forced; no man is lost because God or anyone else decreed his damnation. Those whom Paul here describes refuse to accept the Bible as their sole authority and standard for religious teaching and personal conduct.

Truth. “Sound doctrine” (v. 3) does not praise man. Rather, it exposes his miserable condition and reveals his ignominious fate apart from the intervention of the grace of God. “Truth” reveals the nature of God and of His remedy for sin. An adjustment of the life, a total redirection of his interests and goals, in harmony with the truth, constitutes man’s only acceptable response to “sound doctrine.”

Fables. See on 1 Tim. 1:4. Even when making use of the Bible, these unfaithful Christians construct their own doctrinal theories, which accord with their personal desires. Biblical words may clothe their thoughts, but the ideas expressed are fraught with error. Bible texts used apart from their original meaning and context may prove as unsafe for guidance as the mere words of men.

5. Watch thou. Or, “be self-possessed.” Paul here challenges Timothy to seek first that calmness and poise that will prepare him to cope with any difficulty that may arise. As one of the responsible leaders in the Christian church Timothy is to manifest a decided contrast with the preceding teachers (vs. 3, 4). A correct teaching of “truth” (v. 4) requires a calm, sober attitude.

Endure afflictions. Gr. *kakopatheō*, “to suffer hardships” (see on ch. 2:9).

Evangelist. One who preaches the gospel is here contrasted with those who teach “Fables” (v. 4). The evangelist’s message consists of the Word of God; he stands in God’s stead and delivers His message. He preaches “sound doctrine,” not sensational theories to attract attention, or fanciful suppositions to gratify idle curiosity.

Make full proof. Gr. *plērophoreō*, “to fill out,” “to fulfill.”

Ministry. Gr. *diakonia*, “service” (see on Rom. 12:7), that is, the “service” to others. Nothing is to be lacking in Timothy’s efforts to satisfy the various needs of men and women, both in and out of the church.

6. For. In contrast with Timothy, Paul had no further opportunity to fulfill the many services usually performed by a minister. Timothy was to carry on, but Paul was to die.

To be offered. Gr. *spendō*, “to offer a libation” (see on Phil. 2:17). What was anticipated in Phil. 2:17 is now a reality. These are words of moral splendor. No self-pity is revealed, no sadness because of unrelenting hardships.

Departure. Gr. *analsis*, “a loosing,” as of a tent cord when breaking camp, or of the mooring ropes of a ship preparing to sail. Paul speaks of his expected execution, likening his death to the breaking of camp or the departure of a ship from port.

At hand. Or, “present.” Paul’s letter becomes his will and testament to Timothy and to the whole Christian church.

7. Fought. Compare 1 Tim. 6:12. Paul’s commitment to be Christ’s ambassador involved a life of constant warfare with the forces of evil, whether men or demons (see on 1 Cor. 9:25; Phil. 1:27, 30; 1 Thess. 2:2). The apostle wore well the “whole armour of God” as he bravely stood “against the wiles of the devil” (Eph. 6:11).

A good fight. Literally, “the good fight.” The definite article emphasizes that supreme fight “of faith” (see on 1 Tim. 6:12) in which all Christians are engaged.

My course. That is, the course of life that God has appointed him. Paul had fulfilled God’s plan for him; he did not slacken or falter, he met every challenge, even his execution, with Christian buoyancy and resoluteness. Compare Acts 20:24. For the extent of the church at the close of Paul’s ministry see The Church at the Close of Paul’s Ministry.

Kept. Gr. *tēreō*, “to guard.”

The faith. Compare 1 Tim. 6:12. While fighting “the good fight” and running “the course” that God had assigned him, Paul had the satisfaction of knowing that, though he had often faced great hardships and temptations, he had not failed to guard and preserve

the faith entrusted to him (see on 1 Tim. 1:11; 2 Tim. 1:12). Paul's example of faithfulness was to be a challenge to Timothy and to every future minister of the gospel. Personal faith depends upon adherence to God's Word. Every Christian will "guard the faith" by his personal representation of its principles. The sincerity of a Christian's personal faith is measured by the extent to which he reflects these principles.

8. Henceforth. Gr. *loipon*, either "in the future" or "as far as anything else is concerned." Nothing is left for Paul except the glory of his heavenly reward. The Roman authorities had deprived him of further opportunity to preach the gospel; his impending execution canceled any expectation of much-deserved rest and fellowship with friends. But the beckoning hand of God was enough to eclipse every earthly desire.

Laid up. Or, "stored up." Paul uses the present tense to emphasize his present possession of the eternal reward. Compare John 3:16. During the dark hours of his noble fight for the faith the splendor of his Lord's promises had imparted courage and hope (see on Col. 1:5).

Paul does not expect the "crown" of victory to be awarded him at death; it is "laid up" to be given him at that future day, the day of Christ's "appearing."

Crown. Gr. *stephanos*, "coronet" (see on Rev. 2:10), a symbol of victory.

Righteousness. Gr. *dikaïosunē*, "right character" (see on Matt. 5:6). Paul, because of his righteous life, will be rewarded with all the privileges that God has prepared for the redeemed. God has promised eternal life to all who fight the "good fight" and who finish their "course."

Righteous judge. Or, "just judge," that is, Jesus Christ who "shall judge the quick and the dead at his appearing" (see on 1 Tim. 6:14). Compare John 5:22, 27, 30; 2 Cor. 5:10. The plan of salvation was designed both to save sinners and to vindicate the character and wisdom of God. When God's last verdict against sin and sinners is finally pronounced, the plan of salvation and the character of God will be affirmed as "just" (see on Rom. 3:26; Phil. 2:10, 11). Although Paul was being judged unfairly by earthly judges, he was confident that God would make no mistakes.

Shall give. Gr. *apodidōmi*, "to give back," "to reward," "to recompense." Compare Rom. 2:6; Rev. 22:12.

At that day. That is, the day of Christ's second advent, "his appearing" (see on 1 Tim. 6:14 cf. 2 Tim. 1:12, 18). The righteous dead will then be resurrected to eternal life (see on 1 Thess. 4:16, 17; Rev. 20:2). Paul knows of no immediate entrance into heaven at death; the second advent is "that day" when the redeemed will be rewarded with eternal life.

Not to me only. Paul here gives further evidence that he expected no immediate entrance to heaven at death. The righteous, both dead and living, will receive their reward of eternal life at the same time, "at that day" (see on 1 Cor. 15:51–54).

Love. Gr. *agapaō* (see on Matt. 5:43; John 21:15). The word suggests much more than mere impulse; it demands that the whole life, every phase of thought and action, be oriented with respect to the person loved. The joyous prospect of the second advent controls the Christian's use of his time and money, affects his choice of friends, and provides a powerful incentive to eliminate defects in character and to become more like Christ (see on 1 John 3:3).

Appearing. Gr. *epiphaneia*, “visible manifestation” (see on 1 Tim. 6:14).

9. Do thy diligence. Or, “hurry,” “make every effort.” Paul longed for Timothy’s companionship even as Christ longed for the fellowship of His closest friend in the dark hours prior to His execution (Matt. 26:38).

10. Demas. At one time Paul’s co-worker (see Col. 4:14; Philemon 24). For some unknown reason he deserted the apostle. Perhaps the humiliation of Paul’s imprisonment and the consequent danger to his own life were too great a test to Demas’ courage. His name, like the names of Hymenaeus and Alexander (1 Tim. 1:20), is remembered only in pity and disgrace.

Loved this present world. Demas’ love of worldly gain and honor is in sharp contrast with the love of genuine Christians for the “appearing” of Christ. The desire for worldly honor may make it impossible for a Christian to fight successfully “a good fight” and to finish his “course” (v. 7).

Crescens. Nothing further is known of him. He, like Titus, apparently left Rome at the request of Paul so that some new advance of the gospel might be made.

Titus. See on Titus 1:4. To Corinth Paul had sent Titus to restore harmony and to discover the response of the Corinthian believers to his letter of reproof (see on 2 Cor. 2:12, 13). Later, Titus accompanied the apostle to Crete, and while there supervised the organization of the church (see on Titus 1:5). Paul then instructed Titus to meet him at Nicopolis (see on Titus 3:12). He perhaps stayed with Paul until this present trip to Dalmatia, a province of Roman Illyricum along the Adriatic Sea. See Events Leading to the Writing of Paul’s Letter to Titus.

11. Only. The fierce persecution under Nero in A.D. 64 apparently left few Christians alive in Rome. Paul also may have considered it wise for those few who were left to live unobtrusively until the tragic hour of persecution had passed.

Luke. For a discussion of his work see Vol. V, pp. 663, 664. In addition to writing the third Gospel and the book of Acts, Luke was one of Paul’s closest companions (see Acts 27:1; 28:11, 16; Col. 4:14; Philemon 23, 24). The disgrace surrounding Paul’s imprisonment did not cause Luke to falter. Even though his medical profession could have brought him prestige and wealth, Luke counted fellowship with Paul in suffering the higher honor (cf. DA 225).

Mark. This verse reveals the successful ministry of one whom Paul earlier considered a failure and the magnanimous spirit of Paul, who held no grudge against Mark because of his previous failure (see on Acts 13:13; 15:37). Some time after the unfortunate episode at Perga (Acts 13:13) Mark readjusted himself to meet the requirements of the ministry, and the record reveals his new usefulness as one of Paul’s faithful assistants (see Col. 4:10; Philemon 24). At the present time he was Timothy’s assistant in Asia Minor. He had been with Paul during his first imprisonment in Rome, and this previous experience would make him especially valuable in this last tragic ordeal.

Profitable. Or “useful.” The last clause of v. 11 may be translated, “he is useful in service to me.” After Paul’s death, Mark worked with Peter in Rome (see Vol. VI, pp. 34, 35). During this time he probably wrote the Gospel bearing his name (see Vol. V, p. 564).

12. Tychicus. Another of Paul’s faithful co-workers in the gospel (see Acts 20:4; Titus 3:12). He and Timothy were with the apostle in Rome when he wrote the Epistle to the Colossians (see Col. 1:1; 4:7). He was the messenger who carried the apostle’s epistle from Rome to the Ephesians (Eph. 6:21, 22).

Have I sent. Or, “I am sending” (cf. on 2 Cor. 8:17). Apparently Tychicus bore this epistle personally to Timothy and emphasized the urgency of Paul’s requests. How solicitous these younger men were of their beloved “father” in the faith! Here Paul was commissioning Tychicus to the Ephesians district, in order that this important field might be properly supervised during the absence of both Timothy and Mark.

13. Cloke. That is, a heavy overcoat needed only in wintertime. In the cold, damp prison he needed such a garment. Paul asked for no luxuries.

Books. Gr. *biblia*, whence the English word “Bible,” but here meaning papyrus rolls (see Vol. V, p. 113). Possibly Paul wanted a file of all his correspondence, so that he might defend himself against the reckless charges lodged against him in the Roman court.

Parchments. Also rolls, made of animal skin. Paul was probably longing for his copy of the Septuagint and early copies of the sayings of Christ, which were then in circulation (see Vol. V, p. 124). Even in such forbidding circumstances Paul, the scholar, continued his investigation of God’s truths.

14. Alexander. A very common name, hence, the person here may not be the Alexander of Asia Minor who had been disfellowshipped some years before. Probably the man mentioned in this verse was a citizen of Rome who falsely accused Paul before the Roman court, thus precipitating his second imprisonment (see v. 15).

Coppersmith. A general title for a metal-worker of any kind.

Reward. Gr. *apodidōmi*, “to requite,” “to pay back.” Compare v. 8.

15. Be ... ware. Gr. *phulassō*, “to guard,” “to protect.” When Timothy should come to Rome (v. 9), he was to be alert for the evil subterfuges of Alexander and his kind. Perhaps Alexander had ingratiated himself into Paul’s friendship but found it more expedient to disown the apostle at the trial.

Greatly withstood. In pleading for his life Paul no doubt presented the gospel to his Gentile hearers. Alexander’s attempt to refute his words evidently had its effect in producing an adverse decision. Alexander gained momentary advantage, but he lost his eternal inheritance.

16. Answer. Gr. *apologia*, “defense.” Probably at Paul’s first hearing during the course of his second trial. There is no evidence that the situation here described was true at his first trial, some years before. It may have been that, along with the usual charge of sedition, Paul was charged with instigating the burning of Rome.

No man. That is, no one of influence to intercede. Luke, Titus, Crescens, or Tychicus would have been of no help to Paul in this respect. Apparently, there were some men of stature and influence who could have spoken a word in favor of Paul, but did not. Perhaps the severe persecution of Nero had made it extremely hazardous even to admit friendship.

All men. That is, men of influence, other than Paul’s close friends.

Forsook. It was dangerous to associate with a man in custody for the crimes of which Paul was supposed to be guilty.

Charge. Or, “account,” “record.” Compare Christ’s magnanimity toward His accusers (Luke 23:34) and that of Stephen (Acts 7:60).

17. Notwithstanding. Or, “but.”

The Lord stood. Compare Acts 27:23. Paul, like Christ (John 16:32), knew that in the hour of crisis, when the faith must be defended against overwhelming opposition, he was actually never alone. God never failed to be Paul’s “refuge and strength, a very present

help in trouble” (Ps. 46:1). Even though Paul was denied the support of influential friends (2 Tim. 4:16), his courage remained strong because of One greater than all, who remained by his side.

Strengthened. Literally, “empowered” (see on 1 Tim. 1:2).

Preaching. Gr. *kērugma*, “announcement by a herald,” here, the Christian message heralded by Paul, the prince of preachers. Apparently, Paul was given the opportunity at his trial to preach the gospel, even as before Felix (Acts 24:10–25) and Agrippa (ch. 26:1–32).

All the Gentiles. Or, “all the nations.” Compare Acts 9:15; Phil. 1:12, 13. The apostle thought more of the opportunity his trial afforded to proclaim the gospel than he did of his own fate (see on Acts 25:11). Paul’s courageous witness before the Romans in this last trial pressed the attack of Christianity up to and through the gates of paganism’s stronghold. Paul’s defense before Nero was no simple skirmish; it was the great hour of the veteran who had gloriously “fought a good fight” (1 Tim. 4:7).

Mouth of the lion. The context makes it almost certain that Paul does not refer either to his first imprisonment and release, some years before this (cf. v. 16), or to his imprisonment and trial now in progress (cf. v. 6). Commentators generally consider that the apostle here quotes from Ps. 22:21 and that his words are to be understood figuratively, as simply expressing great danger. Some suggest that he refers to the wrath of Satan, who had been unable to silence his fearless witness to truth.

18. Deliver. Perhaps a reference to the Lord’s Prayer: “deliver us from evil” (Matt. 6:13), thus a statement of Paul’s unswerving confidence in God, who fails not in the hour of man’s need. Paul knows no fear; companionship with God “casteth out fear” (1 John 4:18). Compare Ps. 23:4; 27:1–3.

Every evil work. That is, every wicked design that Satan and his enemies may plot against him and against the advance of God’s truth.

Preserve. Gr. *sōzō*, “to save.” Although his mortal life would not be spared much longer, Paul knew that his eternal future was secure. As he bowed his head before the executioner’s sword the certainty of his Lord’s promises brought forth a song from his heart.

Glory. The “course” (v. 7) that God set before Paul led from one hardship to another. He enjoyed very little of the normal comforts of life, and was sometimes misunderstood by his fellow church members and even other apostles. Disgrace and humiliation from those without constituted much of Paul’s compensation for preaching the gospel.

19. Salute. Or, “greet.”

Prisca. Or, “Priscilla” (see on Acts 18:2).

Aquila. See on Acts 18:2. Although members of this family had been in Rome (see Rom. 16:3) for a time, they had already returned to Ephesus, where they had formerly labored (see Acts 18:18–26).

Onesiphorus. See on ch. 1:16–18.

20. Erastus. See on Acts 19:22. His mention here may indicate that Paul, en route to Rome, had gone to Corinth by way of Troas (see 2 Tim. 4:13).

Trophimus. An Ephesian (see Acts 20:1–5; 21:29), who was with Paul as he journeyed from Macedonia via Troas to Miletus, and from Miletus to Jerusalem (see Acts 20:1–16; 21:1–29).

21. Diligence. See on v. 9.

Before winter. Stormy weather would prohibit travel and thus delay Timothy's arrival. See on v. 9.

Greeteth. Nothing further is known of Eubulus, Pudens, and Claudia.

Linus. According to tradition, the first bishop of Rome.

22. Lord Jesus Christ. Important textual evidence (cf. p. 10) may be cited for the omission of these words.

You. See on 1 Tim. 6:21. The plural "you" indicates that these words apply to the church as a whole.

Amen. Textual evidence may be cited (cf. p. 10) for the omission of this word.

The postscript following v. 22 does not appear in any ancient manuscript and was evidently not appended to the original document. A few of the older manuscripts, however, do have the words "written from Laodicea" or "written from Rome."

ELLEN G. WHITE COMMENTS

- 1, 2 AA 503; Ev 199; GW 30, 147; 1T 470; 8T 18
1-3FE 408
1-5GW 16
2 AA 506, 507; COL 40, 248; DA 805; Ev 210, 214, 217, 291, 330, 647; GW 61, 186, 305, 314; ML 50; MM 100; PK 142; TM 318, 332, 497; 1T 213, 473; 2T 706; 3T 229, 359, 360; 4T 515; 5T 237; 6T 46, 122; 9T 63, 141
2-58T 295
3 Ev 410; GC 594; 4T 376
3, 4 AA 504
3-5Ev 625; GW 311
4 TM 365
5 AA 506; CT 508; Ev 158, 337; 1T 443, 446, 470, 474; 6T 412
6-8AA 513; DA 549; ML 326; SL 96; SR 319
7 Ed 68
7, 8 MH 453
8 GC 351; ML 347
9, 10 4T 353
10 AA 455
10-12AA 490
11 AA 170
12 AA 508
14 AA 294
16, 17 AA 493; DA 354; ML 65
2

²Nichol, F. D. (1978). *The Seventh-day Adventist Bible Commentary : The Holy Bible with exegetical and expository comment*. Commentary Reference Series (2 Ti 4:1). Washington, D.C.: Review and Herald Publishing Association.